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## REVIEWS OF BOOKS

### BOOKS OF ANCIENT HISTORY

*The Philistines: their History and Civilization.* The Schweich Lectures for 1911. By R. A. STEWART MACALISTER, M.A., F.S.A. (London: Oxford University Press. 1913. Pp. iv, 136.)

UNTIL recently the Philistines were known only from mentions in the Old Testament and in classical writers, but in the course of the last twenty years much additional light has been thrown upon their history by archaeology. This new information Mr. Macalister seeks to gather up and to combine with the facts previously known concerning this interesting people in the lectures delivered before the British Academy on the Schweich Foundation in 1911, and now published in expanded form in this handsome volume. For this task Mr. Macalister (now professor of Celtic archaeology in the University of Dublin) is well qualified. He is a distinguished archaeologist and Orientalist, and for seven years was director of the excavation of the mound of Gezer for the Palestine Exploration Fund. Through his discoveries in this place (published in *The Excavation of Gezer*, 2 vols., 1912) he has added more to our knowledge of the Philistines than any other modern investigator. His book is the best work on this subject in any language, and for many years will doubtless be the standard treatise.

Macalister agrees with all modern historians that the Philistines were not Semites; and that Caphtor, the region from which they are said in the Old Testament to have come, is identical with the Egyptian Keftiu, or the Cretan empire. In the Old Testament they are also called *Krēthî*, or "Cretans". In three passages of the Old Testament they are called *Kārî*, or "Carians", which suggests that they came from Asia Minor rather than from the island of Crete proper. They are first mentioned in an inscription of Ramses III. (c. 1200 B. C.) as invading Palestine. Their migration is to be regarded as part of the shifting of races that occurred after the sack of Knossos and the downfall of the Minoan empire. With this agrees the archaeological fact that the Cretan art of the period "Late Minoan III." first appears in Palestine after 1200 B. C.

After this investigation of the origin of the Philistines, the author gives in chapter II. a sketch of their history based upon a full and critical study of the Biblical and other sources. In chapter III. he describes their land, with special emphasis upon the archaeological features of their cities as sites for possible excavation.

The fourth chapter is devoted to a discussion of the culture of the Philistines. The few words that are known to us permit no certain conclusions in regard to the affiliations of their language, except that it is not Semitic, and that it has connections with Asia Minor. The various scripts of Crete, when deciphered, may throw light upon this problem. Of peculiar importance is the Phaestos Disk. The most frequent character on this disk is the head with crested helmet. From the position in which this stands at the beginning of groups of signs it seems as if it must be a determinative before proper names. This crested helmet is identical with the helmet with which Philistines are depicted on the Egyptian monuments, and this suggests that the writers of the Phaestos Disk were near kinsmen of the Philistines. Out of some such alphabet as this with a limited number of signs, and not out of Egyptian or Babylonian, the so-called "Phoenician" alphabet must have been developed. This alphabet first appears in Palestine about 1000 B. C., and it is a plausible conjecture that it was introduced by the Philistines as one of the elements of their Aegean culture. Iron also was probably introduced into Palestine by this people (*cf.* I Sam. 13: 19-23). It is not found in any archaeological level below 1200 B. C. They also were responsible for the introduction of the late Minoan art into Palestine. Five shaft-graves found at Gezer show decided kinship with the shaft-graves at Knossos and Mycenae and are probably Philistine. The art remains that they contained were far in advance of the ordinary Canaanite or Hebrew remains. It is noteworthy also that the only temples that we read about in the Old Testament prior to the building of Solomon's temple are Philistine edifices. This seems to indicate that they were the pioneers in architecture as in the other arts in Palestine. These considerations show how unjustified is the modern use of the word "Philistine" to describe one who is destitute of higher culture.

LEWIS BAYLES PATON.

*Roman Imperialism.* By TENNEY FRANK, Professor of Latin, Bryn Mawr College. (New York: The Macmillan Company. 1914. Pp. xiii, 365.)

MR. FRANK has been favorably known to students of Latin and Roman history for a number of years for his faithful work upon the diplomatic relations of the Roman Republic. A succession of interesting studies have appeared from his pen in *Classical Philology* and *Klio*. To the historian whose interest does not lead him to read the classical journals the author will be best known through his article upon "Mercantilism and Rome's Foreign Policy" which appeared in volume XVIII. of this review. His book upon *Roman Imperialism* will be heartily welcomed as the work of an able student, thoroughly acquainted with the ancient sources and the results of modern investigation upon the subject.